

They looked for a City
Which hath foundations
Whose builder and maker
is God. Heb. 11:10

The

Megiddo Message

Devoted to the Cause of Christ

The Basis of Unity in the Body of Christ

WHILE HE LINGERED

LIGHT AND SHADOW

FROM CONFLICT TO CONCORD

ALMOST

FINISH

MEDITATIONS ON THE WORD

ITEMS FROM OUR MAIL BAG

MISSIONARY ACTIVITIES

ALL FOR CHRIST

Vol. 41, No. 19

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He That Overcometh Shall Inherit All Things

THE MEGIDDO MESSAGE

DEVOTED TO THE CAUSE OF CHRIST

Percy J. Thatcher, Editor

September 11, 1954

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The word "Megiddo" is of Hebrew origin, its meaning being: True soldiers of God; God is in this place with a band of troops.

It is the firm belief of the Megiddo Mission that the second coming of Jesus Christ and the inauguration of His world-wide Kingdom is imminent. The Bible clearly declares that this event will be preceded by the coming of Elijah the Prophet to herald the glorious Day, to gather the saints, and raise the dead to be ready to meet the Lord when He comes.

Being convinced that these events are near at hand, the Megiddo Mission is earnestly endeavoring to prepare a people to be ready for the Lord's advent. Moral perfection besides purity of doctrine is a direct Biblical command. Among the members of the Megiddo Mission perfection of character is the goal. Invitations are always extended to whomsoever will to come and join us in this work, and partake of the "water of life freely."

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The Basis of Unity in the Body of Christ

Scripture reading, Isaiah 55.

THE Almighty God sends out the loving invitation in the opening verse of this wonderful 55th chapter of Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; . . ." He is calling to the hungry and thirsty only. The invitation is to come and buy "without money and without price." His bountiful mercies are free to all who will come in the God-appointed way.

He pleads: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Do not spend time and means for naught. "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you." Then in verse 6 He cries: "Seek ye the Lord while he may be found, call ye upon him while he is near." Do not wait until the shadow of death hovers over you and your feet stumble upon the dark mountains; for then it will be too late. But seek Him now, "while he may be found"; call upon Him and heed His Holy Law while you have health and strength.

What must we do that our petition may reach the ears of the great and living God? "Let the wicked forsake his way, and the unrighteous man his thoughts." Our preconceived notions and thoughts must be forsaken if we hope for God's mercy to be extended to us. If we will turn to the Lord with all our heart, He will have mercy upon us, and will abundantly pardon. Upon what conditions will the God of Heaven pardon our transgressions? That we forsake our own ways and thoughts, and accept His ways and thoughts. He tells us further: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

It seems difficult to comprehend how anyone could spurn the thoughts of the Almighty One which are so grand and elevating, which will not only bless in this life but, if heeded and obeyed, will procure a life that shall never end, a glory that shall never pass away, and a home which shall be eternal in duration. But seeing that we are called upon to forsake our own ways and thoughts, it would seem from the reading that we would gladly be all of one mind. If we forsake our thoughts and ways and accept God's thoughts and ways, will we not all be of one mind, speaking the same thing on whatever God has said?

At the Second Assembly of the World Council of Churches, great progress toward brotherhood would have been made if they were agreed on what the Bible teachings mean. Were they to unite on what the Bible plainly states, and each denomination had said to the others: "Let us forsake our creeds, our catechisms, and our own thoughts and ways; and let us go to the Bible as the only standard of faith and practice, read what it says and consent to believe and live by it," can you not see there would be unity? It can readily be seen that we will all speak the same thing if we forsake our ways and thoughts

and accept the thoughts of God as revealed by the Prophets, Apostles, and Jesus.

It is a fundamental Bible doctrine that believers in Yahweh must become of one mind. The Psalmist cried: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Is not this a grand sentiment? Is it not a good and pleasant thing for brethren to forsake their own ways and thoughts so that they can dwell together in unity? The question is asked in Amos 3:3, "Can two walk together except they be agreed?" Can they walk to a home which shall never end, that home in Glory to be awarded the faithful, unless they are agreed upon what God has spoken?

The Prophet Jeremiah declared: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (15:16). If we do likewise, we shall grow in the divine life. Jesus said in John 17:8, 9, "I have given unto them [the Apostles] the words which thou gavest me: and they have received them, and have known surely that I came out from thee, and they believed that I came out from thee. I pray for them." Jesus prays for every one who will believe on His word. Hearken to what He says further: "I pray not for the world, but for them which thou hast given me; for they are thine. . . . They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. . . . And for their sakes I sanctify myself, that they also might be sanctified through the truth." It is the truth that sanctifies; and Jesus said that He sanctified or set Himself apart through obedience to the words of truth "that they also might be sanctified through the truth."

In verse 20 He left words of consolation for all believers: "Neither pray I for these alone, but for all them also which shall believe on me through their word." Thus we can have the assurance that if we believe the words of the Apostles, which they received from Jesus, we have His prayers. Further, in verse 21, He prayed: "That they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us. . . ." This reveals just how Christ and the Father were one—one in mind. By speaking the words of the Father who sent Him, He became one with the Father; but He was never one with God physically. He was always an obedient Son. "Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:9). Not only that, He is now "on the right hand of the throne of the Majesty of the heavens" (Heb. 8:1).

After He ascended to the Father as our great High Priest, He sent back a message to the Apostle John on the Isle of Patmos, one point in particular of which is recorded in Rev. 1:3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." By reading, understanding, and keeping the sayings of this Book, we shall gain the blessing. We shall obtain the crown of life, shall be worthy of being made equal to the angels, never to die any more, all because we rendered perfect obedience to

the commandments of the Father and the Son.

Jesus said to His disciples, as recorded in John 15:3, "Now ye are clean through the word which I have spoken unto you." How do we become clean from sin? By obedience to the Word. The command to a thief is given in Eph. 4:28, "Let him that stole steal no more." If he obeys that command he becomes clean from the evil by forsaking it. And so it is with every besetment. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well," is the Divine command (Isa. 1:16).

BE PERFECTLY JOINED TOGETHER

The Apostle Paul left a strong appeal for Christian unity, in I. Cor. 1:10. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." And in Eph. 4:1-3 he makes another earnest appeal for unity in the body of Christ: "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

How meek and lowly, then, will each member of this "body" be! Each one will be in the condition the Apostle James describes (3:17), "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Therefore if not in union, the fruits will demonstrate it beyond dispute or doubt.

Paul continues in Eph. 4:4-6, "There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Yes, there is but one body. We may as well claim there are two Gods as to think that there can be divisions in the body of Christ! We know that there is only *one body*, and that this body is governed by one Head. The members of this body will be perfectly joined together; *perfectly*, not halfway, not merely in some particular points of doctrine and practice, but perfectly joined together in *all things*. Christ, "the way, the truth, and the life," must be all and in all. Therefore if perfectly joined together in the same mind and in the same judgment regarding this Word of Truth, we may know we are a part of the body of Christ or of God.

Does the Bible really say that the members of Christ's body must be perfectly joined together? It does; and there is nothing in the blessed Word to the contrary. "I will therefore," said this same Apostle in I. Tim. 2:8, "that men pray everywhere, lifting up holy hands, without wrath and doubting." Not occasionally but everywhere and at all times, without wrath and doubting! "Follow peace with all" the body, "and holiness, without which no man shall see the Lord: looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12:14, 15). There must be a diligent searching of our heart to see whether or not we are following peace with the body of Christ, lest we fail of this grace, this wonderful grace of God.

What is this "grace"? It is that which brings salvation to mortal, dying humanity. We find it clearly defined in Titus 2:11, 12, "For the grace of God that bringeth salvation hath appeared to all men"—of the members

of this body of Christ—"teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Now is the time to live a godly life, to become perfectly joined together in the same mind and in the same judgment with the body of Christ. If not at peace with the body, no man shall see the Lord. He may deceive himself and think he will, but let him remember the words of the Prophet Jeremiah (17:9), "The heart is deceitful above all things, and desperately wicked." A deceived heart will make him think he is all right when he is all wrong.

Says Paul further in Heb. 6:11, 12, "We desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." Here is a definite line that must be followed by each member of the body of Christ: "be not slothful," no longer be negligent and indifferent. There is something each of us must do, and every one must do the same: "be followers," followers of peace with those whose daily life shows they are working diligently to become worthy of inheriting the promises. Also, every one must "show the same diligence to the full assurance of hope unto the end."

NO PRIVATE INTERPRETATION ALLOWED

Not in a single instance shall any man see God or enter the Kingdom of our Lord unless he has been a follower of the meek and lowly Jesus, rooted and grounded in this blessed faith, all speaking the same in regard to the way of salvation. Let no man deceive himself, but let him search diligently to see if he is speaking in harmony with the "body" in all things. There is no such thing as one member being permitted to speak one thing, and another something else in direct opposition to it, and both be in the body of Christ. In order really to be in the body, each one must speak "as the oracles of God" (I. Pet. 4:11).

No man today has authority to interpret the Scriptures; but, as Peter says in II. Peter 1:19-21, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise." What do these words reveal? That the word of life contained in the Holy Scriptures is a light shining in a dark place, the world of darkness turned away from the truth of God to fables and doctrines of men; and this condition will continue until "the bright and morning star" arises to dispel the darkness and superstition. "Knowing this first, that no prophecy of the Scripture is of any private interpretation." Disregard of this warning has caused all the trouble through the ages: men have arisen and placed a private interpretation on certain passages of Scripture instead of allowing the Book to be its own interpreter. "For the prophecy came not of old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit."

No uninspired man can interpret what these holy men caused to be recorded in the Holy Scriptures, but by comparing scripture with scripture the meaning is made clear. If we find a saying of an Apostle which we do not understand, we can turn and find it explained in some other portion of the Word. Those holy men were the teachers of the truth and the interpreters of the Word of God. The reason there are so many different faiths in the world today is that the false teachers are of the opinion that they are qualified to interpret what God has said and tell what He means.

God's thoughts are high, elevating and grand; far higher than the thoughts of man; and He is His own interpreter. The holy men of old, the Prophets, Jesus, and the Apostles, "spake as they were moved by the Holy Spirit," and man has no right to place a private interpretation upon what they said. For the reason that they have qualified their words, we must all be of one mind with them. "Be ye all of one mind," is the grand and glorious note that resounds throughout the Scriptures. Can we wonder that the Apostle Paul admonished in I. Cor. 14:8, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" The trumpet of the Lord gives no uncertain sound; it is one harmonious sound from beginning to end that all the members of the body of Christ must speak the same thing, perfectly joined together in the same mind and the same judgment.

Paul will tell us in Eph. 2:19-21 what to believe and upon what to found our faith. He says: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints . . . and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord." Are we to build upon creeds, catechisms, doctrines and sayings of men? No, no! The foundation upon which we must be built is composed of the words of "holy men of old" who were moved by the Holy Spirit to proclaim God's Holy Word.

This same Apostle Paul said to Timothy, his beloved son in the faith, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (II. Timothy 3:14-17).

A GROWTH IS REQUIRED OF THE BODY THE CHURCH

Paul wrote in First Corinthians 3, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk"—he was feeding the babes in the truth with the milk of the word—"and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." We cannot always feed on the milk of the word; we must keep eating, and grow stronger thereby so that we are able to partake of the meat of the word. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

So long as envy, strife, and division is among the body of Christ, there is carnality; but if feeding on the strong meat of the word, all strife and division can be laid aside together with all evil. "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" Yes, one says, I favor Paul; while another says, I favor Apollos; are they not both carnal? "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase."

Paul planted out "trees" in this spiritual garden or vineyard of the Lord, and Apollos went around and watered them with the life-giving water of truth to keep them alive; but it was God that gave the increase. We must give God all the honor and glory. "So then neither is he that planteth anything, neither he that watereth;"—

we must not think we are anything and let self-glorification come into it if we do some planting and watering—"but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his labor." One plants, another waters, and God gives all the increase; but each one receives his own reward for his labor. "For we are laborers together with God: ye are God's husbandry, ye are God's building." This is but another way of expressing the unity of the body of Christ.

In this great house or building ("whose house are we"—Heb. 3:6) there are "not only vessels of gold and of silver, but also of wood and of earth: and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work" (II. Tim. 2:20, 21). From this we learn that we must prepare ourselves for this high calling; we shall then be set apart for our Master's use. This shows that it is individuals who make up the house of the Lord; or, in other words, they compose His body.

God's way is so narrow that it will not allow one doctrine of confusion. We must throw them all away. This is how we become of one mind, all speaking alike, because we have become armed with the mind of Christ. His thoughts are our thoughts, His ways our ways. Self is sunk out of sight and God is all in all. If we will not hold to one doctrine of confusion, or allow one in our midst who does, Christ will give to us to eat of the tree of life, of immortality, that we may live forevermore in the Paradise of Almighty God. May this be our happy lot!

JUST A LITTLE

Just a little laughter
Mixed with work and play
Makes a happy ending
To a trying day.
Just a little kindness
Scattered 'long the way,
Always helps to brighten
Skies, though dull and gray.

Just a little smiling
When we others meet,
Changes clouds to sunshine,
Makes the bitter sweet.
Just a little lifting,
Helping here and there,
Makes so many burdens
Easier to bear.

Just a little singing
Of some cheerful song,
Makes the hours seem shorter
Though the days are long.
Just a little courage
When the battle's on;
It will make you, brother,
In the conflict strong.

Just a word of comfort,
And a handclasp true,
Breaks the clouds of sorrow
And the sun shines through.
Just a little praying,
A little loving, too,
Will put a bit of heaven
Into things you do.

—Sel.

WHILE HE LINGERED

IN that far-off day the sun was setting, darkness was falling over the wicked city of Sodom. Two men were seen entering in through the gate. Lot, the nephew of Abraham, seeing the strangers, rose up to meet them, and, bowing himself to the ground, gave them a most cordial welcome, saying, "My lords, turn in, I pray you, unto your servant's home and tarry all night and wash your feet, and ye shall rise early and go on your way." Their answer was, "We will abide in the street all night." They were, no doubt, testing Lot's hospitality. How little he dreamed he was addressing angelic beings!

We shall also take for granted that Abraham's nephew well knew the open square of that wicked city was no place for a stranger to spend the night, so he pressed upon them greatly and they entered his house. There he made them a meal of unleavened bread; but before they had time to lie down, a motley, vile and immoral crowd, coming in from all quarters of the city, encompassed the house. In swept a dark cloud, bursting forth into a storm of vilest iniquity, foretelling that the doom of the city was near. It was only the angel's hand that prevented the angry mob and brought deliverance.

Then came the warning from those heavenly messengers, saying, "If you have any in this place, whether it be sons-in-law, daughters or anyone belonging to you, get them away, for we intend to sweep this place to ruin." Lot hurried forth to warn his sons-in-law, who had married his daughters. However, they thought he was merely jesting. When the morning dawned the angels urged Lot, saying, "Be off with your wife and daughters, lest you be swept away and consumed with the city." Although the warning was repeated by the messengers who had been sent to destroy the city, Lot still hesitated, still delayed, still lingered.

It is with these few words we can be impressed with a deep and serious lesson. While he lingered the men seized him and his wife and two daughters by the hand. Thanks to the Eternal's pity, they brought them forth without the city, saying, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

Do we realize fully that we are dwelling within the modern city of Sodom, whose ruin was long ago foretold before she had ever attained her present size? She is a wicked and polluted city that will take no correction from God. When she goes down, she will remain a heap, never again to be restored or rebuilt. Within her walls are found all the evils that man has sought out. So great is the social, political and ecclesiastical corruption, that it stirs up such a leaven of malice and wickedness no man can stay the tide. Vice and iniquity stalk through all her streets. The dress and undress of women seen on every hand cause Virtue to hide her face; and lewd scenes depicted on the stage and screen hasten to bring morals still lower; juvenile delinquency hangs as a dark cloud over the sky, bringing such storms of destruction that the officers of the law and the courts stand helpless to bring order out of chaos. Time would fail to bring forward the evidence in proof of the increase of murders, robberies, drunkenness, divorces and broken homes, together with the low and vile literature sold and distributed to young and old, bringing in with greater rapidity the moral degradation that is sweeping over the wicked city so soon to be brought low.

A literal flood with all its horrors is nothing compared

to this flood of immorality. It has been well said that war may stride over the land with the crushing step of a giant; pestilence may steal over it like an invisible curse, enveloping the inhabitants until every dwelling is a sepulcher, until the sky is brazen and the beautiful greenness gives place to a parched desert; but these are only physical evils. The wild flower will bloom again in peace, the cursed skeleton and the destroying pestilence will retire when its errand is done; the wilderness may bloom again and the nation again breathe freely; but for this moral desolation there is no reviving spring.

Thousands who realize the iniquity found in this modern city of Sodom will cry out, "Save it," but God, through every Prophet and Apostle cries out, "Flee from it, for her downfall is near at hand."

Has the wicked city had no opportunity to repent? Yes, indeed, but "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." We have heard the voice of a God-sent messenger who has warned and pleaded with us to make haste and flee from this polluted city, for our very lives are at stake. Why then do we hesitate? Why do we tarry? Why do we linger? Why do we refuse to take the hand of the one who has come to rescue us from a place doomed to destruction? We may be well outside the city and still lose our life by a backward look. We may still go down to ruin with the city of the plain unless we reach the higher levels and press on to reach the mountain of His Holiness.

Lot besought the angel that he might escape and flee to the little city—a little one, indeed! The opportunity was granted him. If we would escape from the present Sodom before she is consumed, we too, must reach that little city. Oh, it is so small compared to the great city of sin and confusion! In the little city is found the closet, the only safe and secure retreat, the only covert in the time of storm. "Come, my people," is the warning, "enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity."

We read, "The sun was risen upon the earth when Lot entered into Zoar." We, too, must reach the place of safety God has provided before that auspicious day dawns and the Sun of Righteousness arises when every evil worker is swept to destruction.

Once outside the city, with the guidance of the angel's hand Lot and his two daughters pressed on; but his wife looked back and was there petrified in her tracks. We are not told just why she looked back. Perhaps she did not believe that the angelic beings were able to destroy the mighty city that had stood so long; or doubtless the flesh ties she had left behind were more to her than her very life. However, this occurrence was to stand out as an example for ages to come, as Jesus in His earthly ministry re-echoed the warning with these words, "Remember Lot's wife."

We are told that Abraham rose up early in the morning and looked toward Sodom and Gomorrah, toward all the land of the plain and, lo, the smoke of the country went up as the smoke of a furnace. When the night of darkness is past in the dawning of that coming Day, if faithful, we too, will see the destruction of the wicked and of the cities that grow upon the ground, feeding on that which is low, groveling and sensual.

After the city was destroyed, Lot still pressed on to higher levels to dwell on the mountain. If we escape to the first place of safety and find the protection God has provided, we will still go higher and higher. "They go from strength to strength, every one of them in Zion appeareth before God." What tongue can tell the heights of glory the immortals will at last reach, till some day they shall see their God!

Of the three angels who had previously visited Abraham, only two went on their way to destroy Sodom. The third angel remained to reveal to the father of the faithful the manner in which the wicked and polluted city was to be eliminated. It was through God's mercy it was made known to him. If we are a part of the Abrahamic family, the manner in which the fire of God's judgments shall be poured out on the present Sodom will not be hid from us, although like Abraham we may stand amazed that only a small remnant of the mighty city will escape the coming doom.

In the summary of these striking events leading up to this catastrophe and the elimination of this modern Sodom, let us not forget that God has sent messengers to every one to warn all who will listen. We are among those who have heard the voice calling to flee from the doomed city before too late. How great and tender has been God's care by lending a guiding hand to lead us out! When once outside her walls, will we take a backward look and wither and die in our own tracks; or will we be one to press forward until the city of refuge is at last reached, to be sheltered there until God doeth all this and the inhabitants of lower levels are swept away; and when the destruction is past, reach at last Mount Zion to join all the worthies of old who listened to the warning voice and never once looking back made good their escape?

What sadness those words bring to our mind: "*They lingered, refused, and were lost!*"

LIGHT AND SHADOW

LIGHT and shadow—take these elements out of a picture and little is left. Light and shadow are fundamental in a good picture.

A picture all light has neither richness nor beauty, it is then without character. A picture all dark is a depressing scene.

Beauty of art—and of life—calls for an interplay of light and shadow. When life falls upon unpleasant places, and the going is hard, remember that it is the seriousness of a testing experience which gives background and substance to the light, and that the life written in light and shadow approaches the masterpiece.

Neither light nor shadow is to be despised, feared, or hated; for both are essential to any life worthwhile enough to be called a life.

Sorrows gather around great souls as storms do around great mountains; but, like them, they break the storms and purify the air.

As the rose tree is composed of the sweetest flowers and the sharpest thorns; as the heavens are sometimes overcast, alternately tempestuous and serene; so is the life of man intermingled with hopes and fears, with joy and sorrow. Life is beset with unavoidable annoyances, vexatious cares, and harassing events. But, like the dust on our garment or shoes, we brush them off, remembering that "All things work together for good to them that love God."

By taking up our cross and denying ourselves, by sub-

mitting to God's way, the sweetest traits of character are developed, just as some fruits are brought to perfection only by the frost.

The winds of adversity may sweep over the soul and scatter the fairest blossoms of hope, but blossoms fall that the fruit may appear. So with us: when the flowers of hope are gone, there come the fruits of longsuffering, patience, faith and love.

Perhaps you have never noticed, but the fleecy white clouds that sweep across the sky are gray at the bottom. Everything has its light and shadow. It is not as the sunflower, wholly in the sun, but as the violet, partly in the shade, partly in the sun.

There are midnights, just as there are noons, but every midnight is on the road to that eternal Day where darkness shall be forever gone.

The artist needs the gray days in order to know fully the beauty of the world in which he lives. If the hidden sun and the clouded sky dissuade him from going abroad, he will lose much that is worth his observation.

Thank God for life's gray days, as well as for His sunshine. How should we know the beauty of the local color in the characters of our friends and loved ones, if we saw them always and only when the sun is shining; when its golden rays of prosperity, health and abundant happiness fall upon them?

It is in the gray days that we discover the unsuspected wonder of patience, courage and unselfishness; then we discover beneath the gilding of good fortune there was a form of strength and beauty; that, submerged by the glare of fame or wealth or popularity, there were values of personality which now stand forth as never before.

Thank God for life's gray days—not merely, as is often said, because they heighten our appreciation of the sunshine, but because in themselves they have a realm of charm as wonderful, as heartening, as appealing, as any which the sun in all its magnificence of blazing light reveals.

How are we painting the picture of our life? Are we making use of the shadows as well as the light? has it borrowed from the brightness of that coming Day, or absorbed into its canvas, its warp and woof, the black darkness around us?

Our work shall one day be inspected; will it be rejected as inferior, or hung for display in the Eternal's art gallery, where all will be exceeding abundantly above all we can think or ask?

"God hath not promised skies always blue
Flower-strewn pathways all our lives through.
God hath not promised sun without rain,
Joy without sorrow, peace without pain.

"But God hath promised strength for the day,
Rest for the laborer, light on the way:
Grace for the trial, help from above,
Unfailing sympathy, undying love."

PITHY POINTS FROM THE PULPIT

Always be thankful. Move onto Hallelujah Street!
Combat error with truth; always defend the Bible.

The Battle of Armageddon will truly be a "war to end war."

Sail from under the old banner and become a citizen of a new country.

Get right with God, and you will be right with every just man and woman.

FROM CONFLICT TO CONCORD

CONFLICTS in the world of today are numerous. Everyone knows about the cold war between the East and the West; the tensions, and conflicting opinions among the representatives of opposing nations. Only a false move is needed on either side to turn the world into total war. Then there are conflicts of opinions among and with political, social, and religious organizations. There is strife between the laboring classes and the employers. Coming nearer, there is conflict in the homes. Man and wife are not in harmony, children are disobedient, parents and children do not agree. Tracing nearer still we find the most unwholesome situation within the individual. There is conflict within. He is not in agreement with himself. He is undecided. His interests are divided.

It is not for us to offer the solution for the conflicts of the world. The answer is provided by the Almighty Himself, and at the right time He will put it into effect. Our duty is with ourselves and in our homes. This is the one place where we have power to make a change and remove the conflict. For when there is peace and righteousness within every one's heart, it will also be in the home and likewise in society and in the nation.

Unquestionably, every one wants happiness and a life free from turmoils. Were we to seek a solution from selected men we should be amazed at the variety of answers set forth to transform our discontent into blissful happiness. Many times we have heard the words of Paul preached, "For I have learned in whatsoever state I am, therewith to be content" (Phil. 4:11); but this state is not easy to bring about in our own lives. We have not learned how to be contented. No matter how fortunate we may appear to be, it always seems there is just something lacking to make us truly contented. Men look forward to some future event and say, "I shall be happy when that happens," or after a lifetime of discontent they look back to some successful experience and say, "I should have been happy then." But it is difficult to say, "I am happy and contented now."

When a person enters the way of Christian living it is not to be expected that his inner conflicts will cease immediately. He is really beginning a series of new battles. Disagreement with former associates may provide some resistance, but active persecution in this day is practically *nil*. Being human and subject to all earthly desires, in spite of his longing for the eternal, the temporal things will be an attraction to a greater or lesser degree.

The conflict arises because he has one eye on the world and the other on God; or, his heart is divided between the finite and the infinite. The inner life is in conflict with itself, mind against emotion, emotion against will. In such a state that life becomes, as it were, a civil war. Because such hearts are neither turned wholly to God nor entirely away from Him they become inactive. Better stand still, they reason, than to make a courageous stand to the right or left. If any effort is attempted, it is but to mingle the worship of God with that of Baal or Mammon. Thus he is torn asunder, not by four horses as in the horrible days of old, but by two worlds.

Again, men may isolate themselves from the world and feel that in this way they can have peace; but this is seldom effective. Without the proper spiritual support this leads only to bitter torturings by the strifes and turmoils within their own souls.

When faith weakens, when the first love for God is faded, life is emptied of all comfort and concord, and man

finds himself in a spiritual and moral wilderness of his own making, there to wander, to starve and to die. In this state they have only enough faith or true religion to cause a conflict in their souls but not sufficient to master their evils and create concord within.

When we intelligently look over our inner conflicts we will note that many disturbances are unnecessary. We are burdened with things that do not matter, problems of our own creation. We can just as well get rid of them if we will. We struggle against ourselves for no cause. One may wonder, Is there ever an end to these tensions and struggles? Is there any hope? Is there a way out? A hymn writer expressed a solution: "When my struggling turns to trusting, lo, the trial is o'er." But perfect trust in God is not readily acquired and some of our conflicts will last a long time, they seem to be with us to stay.

From a man who had his share of life's conflicts come these words: "My grace is sufficient for thee." They were addressed to him at a time when he wished to be freed of some of his trials. If the grace of God strengthened Paul to overcome his difficulties it certainly can do as much for us. In every sense Paul's conflicts surpassed or at least were comparable to ours. Many times he felt a law warring within his members. He found that the things he should not do were the very things he wanted to do, and *vice versa*.

Someone has said, "Snakes crawl, birds fly, rabbits run, but man talks himself forward." The right kind of talk is greatly beneficial—not the boastful kind which says and does not, but sincere speech which declares a resolution and then does it. We have an example of this in Timothy, Paul's fellow worker. When Paul wrote to him he said, "Fight the worth-while battle of Faith, keep your grip on that life eternal to which you have been called, and to which you boldly professed your loyalty before many witnesses" (1. Tim. 6:12, Phillips).

Whatever the words were that Timothy spoke, they were good words. By talking faith to ourselves and others we commit ourselves to a position of faith and to living toward that position, thus we talk ourselves forward. A determination that our talk shall be forward-looking will stimulate us so to live and fight our battles that we will catch up to our speech. An open and sincere confession of our good intentions before others always strengthens our position.

The following citations are a few of the many examples of affirmations which resulted in upright characters. They illustrate how proper speech helped them in their conflict.

Joshua: "As for me and my house we will serve the Lord."

Ruth: "Thy people shall be my people, and thy God my God."

David: "I said, I will take heed to my ways that I sin not with my tongue."

Jesus: "I must work the works of him that sent me."

Paul: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."

God is ever ready to do on His part and be yoked together with us; but we must supply willingness, then He will supply power. He will work with us as our senior

Partner, directing our affairs. He is able to help us as much in offices, factories, stores, farms, and kitchens as in the church. Our lonely strivings will be gone, for He has all the answers and all the resources for carrying out those answers.

Not only is God ready to be yoked with us, but also Jesus invited us who are weary and heavy laden to come unto Him and He will give us rest. Without Him we can do nothing, but with Him all things are possible. His formula for peace and concord within the soul is sure and certain to work. It is not fallible like man's. It has stood the test for centuries. We are assured that when we accept His terms unconditionally and abide by them as His wisdom directs, we shall then have rest, and shall wonder why we have waited so long to do so. He is always ready to draw us nearer and higher. Why do we hesitate?

ALMOST

"THEN Agrippa said unto Paul, Almost thou persuadedst me to be a Christian."

From out the ages past and gone we hear the story of *Almost*. King Agrippa was *almost* persuaded, *almost* convinced by Paul's dynamic personality and earnest appeal. However, there the story of Agrippa ends; but its message rings down to us in the twentieth century, "Be not almost, but altogether."

This is a fateful word—almost! It emphasizes the tragedy of incompleteness. How often we are victims of it! Many times "almost" describes to a fine degree the measure of our achievements. We fall short of accomplishment. We *almost* resisted the temptation. Our affections were *almost* under control. We *almost* kept from losing our temper. We *almost* bestowed a kindness upon a brother. We *almost* refrained from saying the unkind word. We *almost* gave the needed warning to a fellow-pilgrim, but we did not. A tragedy? Yes. For every time we allow ourselves to stop before our high aim is reached, we weaken our resolve. Falling short of completing a task can become habitual; this can be dangerous. If careless in the smaller duties of life we shall surely fail in the supreme tests.

"Almost" will not avail;
"Almost" is but to fail.

Each of us possesses the necessary qualities to turn our failures into success. The demand is for success, a success that comes through conviction, thorough preparation and self-discipline.

We may be thoroughly convinced what the right course of action may be, we may have the best of intentions to take that right course, but unless we steadfastly see the task through to a glowing finish—it will be almost and not altogether a success.

First we are to have strong convictions and then mighty preparations. We are to prepare ourselves to succeed, not to fail. We prepare for a test or trial, but often and often we make some small provision for our lower nature that we may yield slightly, bow a little to the flesh. Thus we prepare in advance to almost succeed; we are prepared to fail.

Self-discipline concludes a trio mighty enough to change *almost* into altogether. Self-discipline, that strong mental bridle, curbs our natural tendencies and forces us on to victory.

Everyone arrives at definite crises in his Christian

career where it seems utterly impossible to go forward, but forward is the direction for us to go. It is at this point that we decide whether we shall be *almost* victorious or altogether. Our ability to persist at such a time as this determines our success or failure. If we have built granite-rock habits of persistence and mental discipline, we succeed by virtue of our past victories. To persevere beyond the endurance point brings us the garlands of triumph instead of the faded leaves of failure.

How distressing the thought that anyone should remain content to be just "almost" in anything, when he could be altogether that thing! In the day of final reckoning, the bitterest disappointment will be to those who were "almost"; so near, and yet so far. When at last the day of salvation is spent and the shadows of night gather in, there in the valley of decision the "almost surrendered" shall await the decision of the Judge. Then will they remember the inconsistencies, the incompleteness of their acts, the half-hearted service, when shall be said to them, "I find that nothing you have done is complete in the eyes of my God."

And what of us?

FINISH

TO BEGIN a great work is good, but to finish it is better, yes, is very necessary; especially when it deals with the work of becoming worthy of eternal life, for without a doubt this is the noblest work man can engage in, and the greatest task he could accomplish.

"He that endureth unto the end, the same shall be saved," was spoken by the Master, and means more than simply clinging to the Truth in outward form. We might be willing to give money for Christian causes, give time to the church, and never actually endure to the end in the sense Jesus meant.

Another word that seems linked with endure is overcome; put these two together and you have a two-fold combination. "He that overcometh," these words occur frequently in the Bible, especially in Revelation, that book with which the Bible ends, in describing those who will stand with Christ the Lamb.

They are those who endured and overcame, who stood before the hard and trying temptations of life and disciplined themselves with self-denial.

No one could gain recognition in the world of music, or fame, along any avenue of human endeavor, without application and practice; so it is with this work of gaining life.

Eternal glory is harder to obtain than earthly fame, and the final good word will be addressed only to those who, in the face of wrong, have overcome their natural desires in the interest of Truth. They finished the work God outlined for them and are worthy of His blessing. Many are called but few are chosen; in other words, many start but few finish the race. Of course it is necessary to start in order to finish; but after all, it is the finish that counts.

"Watch, therefore: for ye know not on what day your Lord cometh. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." May each one who loves life and longs to see good days, so order his life and conduct that he will finish the work while it is yet called today, for soon the night cometh when no man can work.

Meditations on the Word

MEMORY VERSE: Lamentations 3:26, 27, "It is good that a man should both hope and quietly wait for the salvation of the Lord.

"It is good for a man that he bear the yoke in his youth."

Without the capacity for hope, life for the vast majority would be all that the bitterest cynics have termed it—"a brief and discreditable episode on one of the minor planets." But the love of life which is so deeply fixed in our natures has most of its roots in hope. With the exception of a very few who, weary of it all, take the short cut to nonentity, humanity patiently endures present evils in the hope of possibly better things tomorrow. In the ancient fable of Pandora's box, when the cover was lifted and all the evils escaped to infest and demoralize the world, only Hope remained to make life endurable for man.

There are, of course, false hopes as well as true. A false hope is infinitely better than none, for there is no sadder word in any language than "hopeless." But best of all it is to lay hold on the hope which is not only a present comfort but is true to its every promise at the end of the way. Hope can be an arch-deceiver or a means of eternal happiness, depending upon its foundation. The true hope, the second of the three surviving Divine gifts listed in I. Cor. 13:13, is obtained only by a study and understanding of the Word of God, belief in its promises, and acceptance of its laws and conditions. It is the child of Faith, for without faith there can be no hope. But it is not a vital, steadfast hope until it is wedded to the third partner, Charity (Love), the keeping of the commandments of God (I. John 5:3). Certainly such a hope is a good thing for any man.

In the strictest sense we cannot be said to be quietly waiting for the salvation of the Lord until we have overcome the last evil of our nature. One does not really wait until he is ready. "Ye have need of patience," said the Apostle, "that, after ye have done the will of God, ye might receive the promise" (Heb. 10:36). Experience has taught us that when we have reached that high pinnacle there is not long to wait; working out an acceptable character and a salvation is the work of a lifetime. But there are times and places in our pilgrimage when this principle of quiet waiting must be applied. Most of us have at some time, in some particularly complex situation, come to a "dead end," where our power seemed to be gone, the next step vital but uncertain. At such times there is nothing to do but to "stand still and see the salvation of the Lord." A pause to await guidance, an interval for reflection, meditation and consideration, may be as necessary as the vigorous effort which must follow the lifting of the clouds. There are times in our lives when an hour's consideration is worth more than days of struggle.

One of the qualifications for success in this life is the ability to "wait and not be tired by waiting." God's successful men have all possessed this power. Moses waited eighty years for his great opportunity, but while he waited he was not idle. David was anointed king over Israel while a youth, but many long and perilous years passed before he attained to the throne. Paul was called to be an Apostle by a conversion unique in Scriptural annals, and he was immediately obedient; but there were years of meditation in Arabia and prosaic tent-making in Tarsus

before an opening was found for his tremendous energy and superior abilities. The discipline of waiting for the Lord's good time was good for his impetuous spirit. And now, in this "tarrying time," the difficult period which is sifting His people as wheat, it is good for us to wait in patience, even with rejoicing, knowing that this extended time of probation is part of the longsuffering of God which is for our salvation. In our shortsightedness we are prone to try to hurry the hand of the Eternal, saying, "Let Him make speed, and hasten His work, that we may know it," forgetting that to the skeptical and the impatient, the day of the Lord shall be darkness and not light (Amos 5:18).

It is good, too, to bear this mild yoke in our youth, whenever that may be. The earlier in life the practice of any virtue is begun, the better. The bad habits we do not form are not the ones which give us the trouble. A youth filled with godly associations is a priceless advantage in the more strenuous years of mature life; while a past stained with folly and drifted deep with wasted days and hours is a very serious handicap. To deliberately postpone the doing of the things we know we must do to be saved is suicidal. Many do this very thing subconsciously, which is almost as bad—just as fatal if persisted in. The cause of this delay must be a lurking feeling that the way of truth, while admirable, is somewhat dull, while the things of the world, the flesh and the devil have their attractions. As our founder used to say, "The only reason you keep the 'old man' around is because you like him." There is no question that a good beginning is a very good thing.

But suppose you do not receive the light until you are advanced in years, your habits firmly set? Are you barred from sharing in this good thing? No; for you are reckoned a babe in Christ when you begin the Christian walk, so get down to business and bear the yoke without delay. You will have a harder fight, brother, because of your misspent past; you may as well expect it. But the work *can* be done, because it has been done by men of all ages, occupations, temperaments and stations in life. The reward is more than worth your best efforts, which are the only ones that count; and what can this world give you, anyway?

The yoke of Christ, like the literal yoke, is not an instrument of confinement or discipline, but of direction and usefulness. An ox endowed with intelligence might fervently wish to pull the load for his master, but his strength and energy are useless until provided with a means of attachment. Without the yoke of Truth to control, co-ordinate and direct our efforts, life's problems are a burden too heavy for us to move. This yoke is light and easy, and it fits perfectly—so long as we go straight forward in the narrow way; otherwise it is certain to gall our necks and be a punishment to us. And—blessed thought!—we are not called upon to pull the load alone. God is in the other end of the yoke, and His end will be kept up, regardless of ours. If we slip out of the harness, as we may do at any time we so desire, the loss will all be ours, for another will take our place and we shall be left with an unwieldy burden to struggle with in vain.

In Matt. 11:28—30 is Jesus' loving invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

It is good to bear this yoke of Christ, anywhere, any time, all the time, because of the glory to be given at the end. We all want good things; why not have the best?

ITEMS FROM OUR MAIL BAG

A brother at St. Charles, Ont., Can., pours out his gratitude for knowledge and understanding of the Word through the study of our literature.

"Beloved Megiddo Mission: I feel that I should tell you some of my gratitude for the help received from you. It has been a load of blessing from the Lord Almighty that I ever came in touch with you. A loving Saviour knew that I had been of an inquiring mind for many years, looking for light and truth. And He did not forget to tell us before He left this vale of tears that he who searches shall find. . . . May God bless the Megiddo Mission in all their ways. I long for all those who read the Word of God to gain a deeper understanding of the riches of the wonderful wisdom of God. I remain your humble scholar. (Enclosed is amount for my subscription for this nice MESSAGE.) C— T—."

From a subscriber in Blacks Harbor, N. B., is this kind word of appreciation.

"Dear Christian Friends: Enclosed you will find amount for which please send me your series of *The Holy Spirit* in book form. I have enjoyed every word, also I have been so enlightened by reading your MEGIDDO MESSAGE; and I do think they are wonderful, they make things so plain. I have been a subscriber to your paper for some time and would not want to be without it, and so often I have planned to write and let you know how I have enjoyed every issue of it, but just neglected it; so have taken the opportunity this morning to do so. I keep every copy and a neighbor and I read and enjoy them together. May God bless you all. Sincerely yours in Christ, Mrs. J— E. M—."

We are pleased to hear from time to time from our brother at Wausau, Wis., and trust he may be able to visit the Mission again.

"Dear Brother: . . . How often we find that time is not available to accomplish certain things in the natural, yet we must not let these things crowd out that which pertains to the spiritual, because material things are not enduring; and what is this life without God? Whatever our status in life may be, the tomb is the house appointed for all living. Yet there is hope beyond the grave if we obey God's commandments. . . .

"I still haven't forgotten the wonderful time I had at the Mission, and the wonderful people I had the opportunity to meet; and if God extends our time to another Abib celebration, I will try to be there. . . . J— T—."

A very good letter comes from a young sister at Bloomfield, Iowa.

"Dear Sister: In reply to your wonderful Maranatha letter-of-the-month: It is indeed a great task put before us, to put on the robe of righteousness. But it is what we all must accomplish if we wish to enter the Kingdom of God. We had a lesson awhile back that helped me to understand this subject better. As Paul says in one of his letters indicating God's desire for Christian maturity: 'Watch ye, stand fast in the faith, quit you like men, be strong' (I. Cor. 16:13). Yes, we must not quit working and striving in the truth until we are full-grown. We must not quit in youth or babyhood. . . . If we keep in mind what our wonderful reward will be, it will be much easier for us to put on the robe of righteousness. The strong meat of the word is especially good food for developing our strength, as we read in Heb. 5:14. . . . Yes, it is certain that we shall not grow to manhood in Christ Jesus if we neglect daily portions of the strong meat.

Your sister striving, D— M—."

Missionary Activities

THE Second Assembly of the World Council of Churches at Evanston, Ill., was the destination of two brethren from Megiddo headquarters. They went not as delegates but as observers and missionaries. The Council's theme, "Christ—The Hope of the World," provided their thesis.

Sadly enough, the Christ as known to this Assembly—in fact to the entire religious world—does not provide substantial grounds for an active hope. With worldliness increasing by leaps and bounds within the churches what hope have they against Communism? The Council struggled for the answer—a straw: world-wide dissemination of the Gospel. But how can the Church convert the heathen when she allows in herself the things which she condemns abroad? Does the basic hope of theologians, the Christ of Calvary and the sacrificial blood, contain sufficient potentialities to bring hope to the world at large? Or does the world's hope lie in the Second Advent and the ensuing Kingdom?

Such questions perplexed the high dignitaries at the Council. They struggled fruitlessly to agree upon the answers.

However, the answer was there at that mighty Assembly for whomsoever would accept it—a light in the darkness, hope amidst hopelessness. Our brethren distributed leaflets which presented with clear certainty and Scriptural authority the world's true hope—not in a sacrificial Christ, not in a decadent Church, not in a universal dissemination of the Gospel (not yet, at least), but in the personal and visible return of the Messiah, and that—soon! Christ, The Hope of the World, preceded by His forerunner, Elijah the Prophet, returns as Judge, Conqueror and King. Yes, blessed assurance, His Kingdom shall soon replace the corrupt governments of man until the purpose of His birth shall be fulfilled, "on earth peace, good will toward men."

This is our hope, founded on fact of the highest origination—God's Word. Amid a turbulent, distressed, perplexed world, this hope serves as an anchor to the soul, both sure and steadfast. This hope is our light, shining with a clear, pure radiance, in a dark, dark place.

And while our brethren labored in and around Evanston, many other members of the church in Rochester dropped their daily vocations to spread in more local areas this blessed hope which is our joy, our life, our all. Thousands of pieces of literature were distributed free of charge, hundreds of homes were visited with gratifying response, 235 names were added to our MEGIDDO MESSAGE mailing list, and we are confident that a few at least caught our vision of the true Bible hope.

OBITUARY

ARTHUR CARL HANSEN

Notice has reached the Megiddo Mission of the death of Arthur Hansen, a subscriber of THE MEGIDDO MESSAGE for many years, residing at Hermansville, Mich. Some years ago the deceased resided in this city and was a regular attendant at Megiddo Church services. After his return to Michigan he has made his home with a sister.

He was born Feb. 23, 1879, and fell asleep in death July 31, 1954. Funeral services were conducted August 4th by the D. A. Asp Memorial Funeral Home. Interment was in Lakeview Cemetery, Escanaba, Mich.

ALL FOR CHRIST

Oh, how can I know I will enter
The City whose streets are of gold,
Where glorified beings forever
Its wonderful beauties behold?
Yes, tell me how I can be certain
That I shall be numbered at last
With those who, escaping Death's curtain,
Shall know that their warfare is past?

Shall I work to be with the great ones,
To walk with the nobles of earth,
And have my name spoken with reverence—
Is this how the Lord measures worth?
Or should I be clothed with the finest,
The choicest that money can buy?
Will outward adorning assist me
In passing the all-seeing Eye?

Can I truly hope for admission,
When Zion's fair gates open wide,
If I obtain wealth and position,
And in a great mansion abide?
Or will I be judged by my labors?
In working from morning till night
To keep well abreast of my neighbors,
Can I be assured I am right?

No, friend! all the things that you mention,
When standing before the White Throne,
Will not get the slightest attention,
No matter what treasure you own.
You may be as rich as was Croesus—
Such wealth is of no lasting worth;
But those "rich in faith" have been counted
The heirs of the Kingdom on earth.

Your labors from morning till evening,
Providing the bread that you need,
Is not as important, in God's eyes,
As giving the more earnest heed
To keeping all Jesus' commandments;
The temporal will not suffice.
The question will be at the Judgment—
"But what have you done for the Christ?"

The clothes that you wear will not matter;
And jewels will fail to conceal
The dirt that is inside the platter—
Sin's hiding place God will reveal.
A spirit that's humble and contrite
Is all the adorning required;
A character blameless and holy,
That is to right-doing inspired.

Boast not of the name that man gave you,
In striving God's favor to win;
And family ties will not save you,
Though royalty claim you as kin.
But you must be ready to answer,
In tones that are clear and concise,
The question the Judge will put to you,
"How close have you lived to the Christ?"
—L. L. S.

